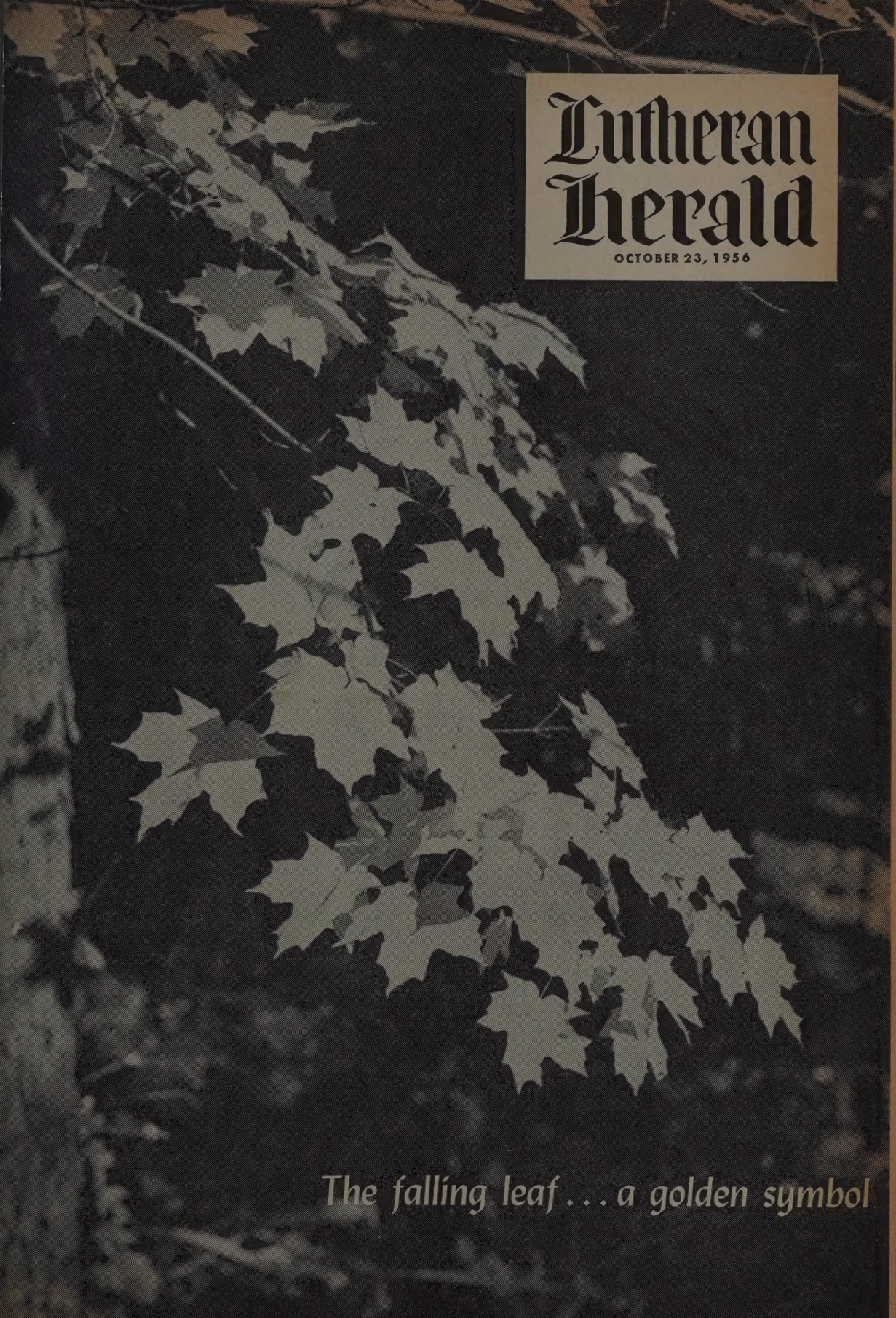




Lutheran Herald

OCTOBER 23, 1956

The falling leaf . . . a golden symbol

When 400 Men Sing

The first daily chapel service at Luther Theological Seminary was at 10 A.M. Wednesday, September 12.

I looked up from my chair in the chancel to see St. Anthony Park Lutheran Church filled, and men standing along the walls. These were the pastoral students of the ELC for 1956-57!

The organ played the melody for the first hymn, and I made ready to join my voice in "Ye lands to the Lord make a jubilant noise. . . ." I sang one phrase, and my voice caught in my throat.

Have you heard four hundred young men in a great choral adoration of God?

Nor could I do other than sit unsinging when, after the sermon, this same strident legion confessed their faith in the hymn, "Jesus, Priceless Treasure." Not until I hear the angels and archangels and the hosts of heaven do I expect to be as moved by song as in this hour.

These are the men you, the Church, have sent to us. Our splendid colleges have given them four years of deepening education. Before that they had been with you twelve years through graded and high school. Now they work with us another four years. Then you call them to become your pastors.

They will carry from the Seminary many and mixed memories. They will be disciplined in the languages of the early texts, Greek and Hebrew. With these tools they will explore the riches of the Old and New Testaments. Classes in history will parade before them the epoch-making events of twenty centuries of the Church, and give them an understanding of God's continuing work among men and nations. The creeds and con-

fessions of Christendom will disclose to them the tempts of God's children to articulate the faith, and will enable them to convey the timeless truth in the language of today's world. They will confront the continuing commission to "go into all the world," and will learn skill in preaching, teaching, worship, counselling, and organization. These years will indeed be full. Day by day they will face the peril of having repetition and discipline reduce this magnificent Gospel to the commonplace. But sustaining the arduous efforts of devout teachers will be the Great Teacher, the Holy Spirit.

Their work done at the Seminary, these men will come to you as your pastors.

We hope they will come as *scholars*. You have singled them out to study, so that they may rightly divide the Word of Truth. You do not expect them to be experts in economics or politics. But you do expect them to guide you into the fullness of the Gospel's length and breadth. You have a right to expect that these four years with us will be but a preface to a lifetime of reading and study.

We hope they will come as *preachers*. When they stand in your pulpits, they stand as dedicated ambassadors, bringing to you the Word of Power from Another. We hope they will speak in truth, in love, with relevance and with conviction.

We hope they will come as *pastors*. They are under the shepherdship of the Great Shepherd. As He loved, so they are to love. We hope that the duties to groups and to multitudes may never blight the pastoral compassion they have for the lonely soul—the individual.

We hope they will come as *churchmen*. You are members in a congregation, but you are one in Christ, and together you are His Body upon the earth. The Church is an army, and your pastors and leaders are not guerrilla fighters, each pursuing his own eccentric battle, but are soldiers in formation. We hope they will have a mature and warm appreciation of the Church, the One, Holy, Apostolic, and Catholic Church; and a deep gratitude to God for the gifts given through their own Lutheran Church.

And as they scatter into four hundred separate posts, may they remember that they still remain in heart and in memory a mighty chorus singing the praises of their God.

ALVIN N. ROGNESS, President
Luther Theological Seminary

LUTHERAN HERALD

O. G. Malmin, *Editor*

CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota. Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

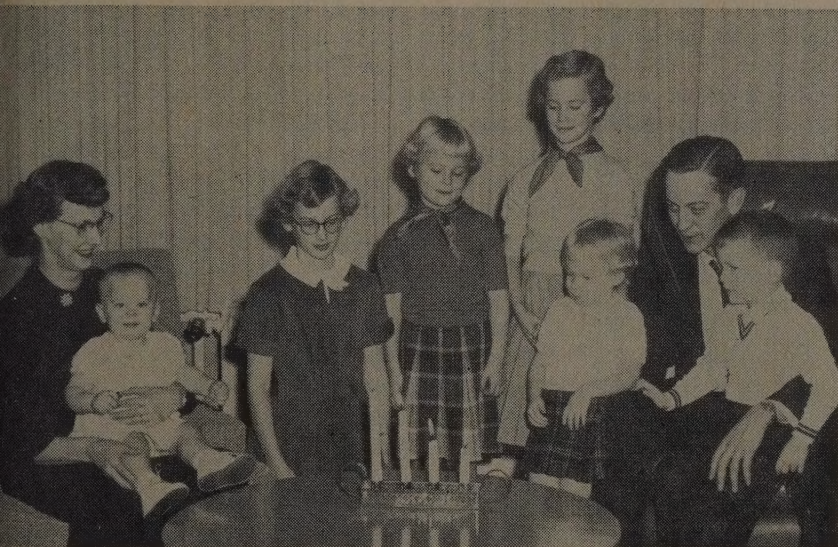
OCTOBER 23, 1956

VOLUME XL • NUMBER 43

Cover Photo: Carl Berger
from Monkmeier

The Priceless Quality

Willard Jens Hage, M.D.



Dr. Hage
and his
family

*In a hospital, the primary qualities of life
are starkly revealed, and the window-dressings
of life fade into insignificance...*

once heard a very well-phrased talk on the topic "You're not as important as you think," and there is much truth in the statement. None of us is indispensable, though, I must admit, I have been guilty of the thought.

However, in a deeper sense, that thesis of mankind is definitely wanting. A hospital is an institution dedicated to the antithesis of the statement. It is dedicated to the proposition that you—each human life—are infinitely important, and as a corollary, to borrow the words of Lincoln, "that all men are created equal."

We live in an economic age. The phrase "everyone has a price" is widely used and, I'm afraid, rather widely believed. But he who uses it has not seen a hospital at work. Let him come with me and stand beside the bed of a child with a congenital defect in his heart, whose very existence is dependent upon supplemental

oxygen. Perhaps the child is without parents, friends, or benefactors. The economist—the auditor says "stop the loss—close the valve." Could he, my phrase-making friend, close the valve? I doubt it, and I know that no one connected with a hospital could.

The Priceless Quality

You cannot equate inches against gallons. Nor weight against beauty. The commodity bargained for in a hospital defies measurement in economic terms. Life is priceless and its preservation must, from its very nature, be an uneconomic endeavor.

This acceptance of the priceless quality of life is found mirrored in strange places. A recent magazine article dealt at length with the monumental expense of building and maintaining B-52 Bombers. An estimated 10,000 words covered these subjects but the

another in a series on "Christian Vocation"

author, in reporting the crash of one of these behemoths, did not mention the seven million dollars lost—no, he lost a friend, the pilot.

If we can accept as common ground the pricelessness of life, then to me it becomes evident that those critics of modern medical and hospital care who use cost as their major yardstick—and they seem to find ample space in magazines, newspapers, and radio—are either dishonest in their presentations or woefully fuzzy in their logic. I doubt that they would measure the worth of their own lives or those of their dear ones in dollars or cents.

We in hospitals are not above criticism—far from it. Sloppy, impersonal service deserves quick and merciless exposure. When we are not true to our professed ideals, when or if we descend to crass commercialism or witchcraft, we should be criticized. But please remember—all of us are pledged to respect your confidence. We cannot release details of your illness without violating a trust. We sometimes cannot defend ourselves against slander, for your privileged communications are sacred.

From the foregoing, you may have pigeon-holed me as a member of the vocal horde who contend that the capitalistic system is evil and that only the profit motive can explain American life. Let me hasten to disabuse you of the idea. I would be the last to contend that the profit motive were not important, but in my view, it bears a relationship to American life akin to that between a museum skeleton and Marilyn Monroe.

If I may be permitted a personal gripe, I become more than a little irritated with those who contend that business, as such, is evil. They parrot that money is the root of all evil, etc., whereas the only accurate quotation is "the love of money is the root of all evil," and there is a distinct difference. I sometimes see in these critics' actions much that belies their statements. Have you seen one who refused to accept money for his inspirational efforts? They glibly invoke Scripture to bolster their cause, forgetting, I feel, that it is fair assumption that Christ himself accepted pay for His carpenter work.

The Hospital—An Ideal

What is a hospital? This sounds like a silly question. It is a place—an institution, an austere and forbidding building—a pest house—a place of painful memory—and yet, I would suggest a different definition. A hospital is an idea—an ideal. To make this ideal concrete reality, one must have a building, equipment, staff—but given all physical ingredients, it fails to become a living institution until the idea is present. No more than a pile of stone is a church, or a beautiful set of marble buildings in Washington is a government.

As with all intangibles, this idea is difficult to phrase. This ideal that each individual human is entitled to the

best possible care and treatment of disease, illness, accident, and pain is based primarily on a profound respect for human personality; and for the integrity and freedom of each individual.

Perhaps it would be more fitting for me to discuss the technical details of hospital care; the application of radioactive isotopes to illness, the wonders of an artificial heart-lung preparation, the mysteries of blood formation or any of a myriad of technical details which as a craftsman, should be my stock in trade. I feel, however, that it is more important that you catch a glimpse of the reasons for a hospital's existence; that you should see there is nothing esoteric or mysterious in its operation, but that it is primarily a concentration of techniques dedicated to an ideal present in all of life. You deal primarily with the well. We deal with the sick. Our ultimate aims are identical. I hope you will discard the thought that he who works with a geiger counter—a scalpel—an electrocardiograph is somehow different, or that his daily work somehow sets him apart or above the mainstream of humanity.

There are two ways to worship.

One is to bend the knee;

this is the worship of inwardness.

The second is to work--

to work where one is.

This ideal I spoke of is of no value unless it is confirmed in the lives of individuals. The foundation of a hospital is, therefore, those people dedicated to a common ideal. You cannot divorce an idea from an individual, and it has value only as it is implemented in the lives of people. Not all ideas are equally valid, not equally important. The gospel writer phrases it "on this thing is needful" and again "seek ye first the kingdom of God and all these things shall be added unto you." St. Paul enumerated all the great qualities of personality and ends "and have not charity—I am as sounding brass and tinkling cymbals." Have we, in twentieth century America, heeded these ancient truths? Do we know our primary values? I ask the questions—I admit I have no answer.

The modern hospital is heir to a long line of tradition. It is derived directly from the hospices (the houses of God) of the middle ages. The French have retained the flavor of the early tradition with their "Hotel Dieu."

Advances From the Past

Probably each of you has paid a recent hospital bill. It is high, but what were you paying for? Were you paying for the courage of Pare, the great French surgeon of Napoleon's day? Were you paying for the heartbreak of Semmelweis, who lost his sanity in a fight? Were you paying for the tenacity of Koch, who laid the logic for bacteriologic diagnosis? Were you paying for the sheer savagery of Ehrlich, who ushered in chemotherapy; or the inspired intuition of Fleming as he looked at a single war area in a culture teeming with bacteria? Were you paying for the modern sacrifice of Walter Reed? Somewhere now, undoubtedly, a surgeon is walking to an operating room to begin a procedure. He looks fine—but is he? Look closer and you may see the ghost of Vesalius who began anatomy, of Lister who understood cleanliness, of Halstead of Mayo's, of Cushing, of Murphy, and a host of others whose writings, teachings, experience, and precepts make the modern surgeon what he is today. We cannot pay for such service and such a heritage. We can proffer such coin to the realm as is needed to continue the work—and perhaps to serve in our own way a little better.

Men of every race and women of dedication and courage have built for us a body of knowledge from which we, the present workers, may draw. The safeguards, the techniques, the processes, the controls established for our protection, we tend to take for granted. We, as physicians, and you, as laymen, are used to the assumption that everything is as it is labeled. It is with such faith in the integrity of many people, dedicated to a common cause, that we can quietly draw from a labeled bottle a precise drug, secure in the knowledge that penicillin is penicillin or morphine, morphine. You undoubtedly number among your friends someone who has had one or more blood transfusions and put it off lightly. Do you realize that not fifty years have passed since blood transfusions lost their terror? A half century ago, a surgical wound without infection was a rarity and an operation entailed a descent into the vale of death. Malaria fever ravaged our hospitals and our homes.

I am not speaking of the great strides of thought necessary to conquer this grim spectre, but would ask you to see with me for a moment the tiresome disciplines, techniques, routines, and sheer drudgery inherent in guaranteeing to you the advances come to us from the past. Most of this careful work is done quietly, conscientiously, without bluster. The aide, the technician, or the nurse who cleans instruments, packs an autoclave is fully as important in her duty to a patient's safety as is the lordly surgeon. Subject the most brilliant, the most facile surgeon to the equipment, the protections, the drugs, the techniques of the end of the century and imagine the results. I submit

you would brand him a killer, for we, in complacency, have accepted as our due the care, the caution, the protection of the modern hospital. I do not mean to decry the results of my forebears of 1900, but I ask that recognition and respect be given to the ordinary, the routine, the careful, the plodding work done in our hospitals and not alone to brilliant cross-transfusion techniques of heart surgery—the televised performances, if you will.

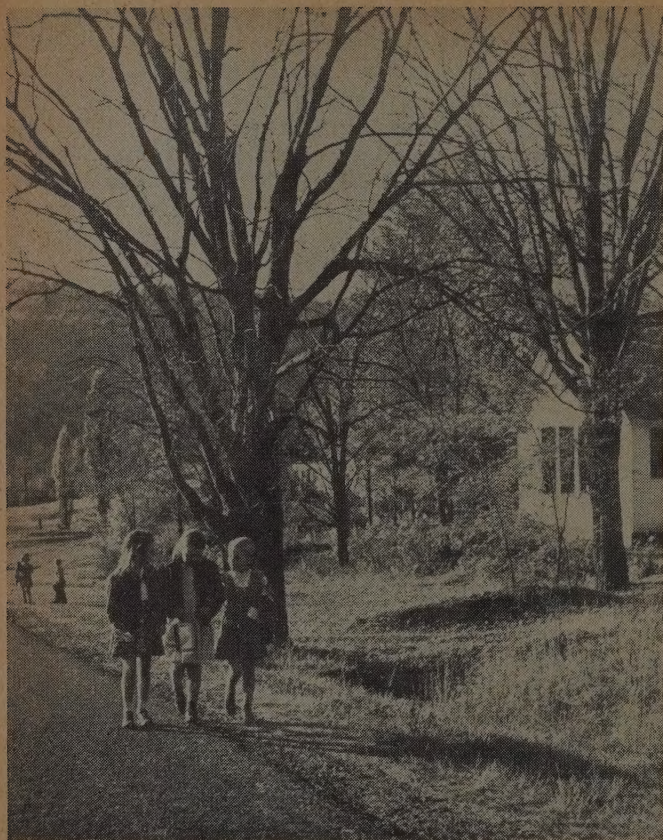
Without Masks

We, in hospitals, have a box seat in the drama of life. Shakespeare divided life into seven scenes. May I suggest a prologue and an epilogue. We are born, we live, we die. Each of these facts is more sure than taxes, and in our day, many key points in life's drama are acted in the hospital. Here we have the advantage of seeing people without their masks. Behind the facade we all are wont, yea forced, to present the world, lives the real man. Seldom is the real man taken into account in modern America. To the government he is a taxpayer; to the politician—a voter; to the newspaper—a reader or an advertiser; to the businessman—a customer or a contact; to the Church—a member or a communicant; to the boss—a worker; collective terms all.

Each of these is, by nature, correct but incomplete, and I for one rebel at being conceived of as an article capable of transference to numerous IBM cards. In an ideal hospital, each person is treated, and for best results must be treated, as a unique, whole personality. There are no copies. Even the word "patient," which you may say tends to have the same faceless quality about it as the others, has from its very origin a distinct humanity. "A patient," says Webster, "is one who suffers"; and suffering, by its very nature, is not a collective term. We who should see you as unique individuals, each with unique and different sufferings, are not unaware that in the time of suffering, the real man, the essential qualities which make you different, unique, and priceless, are most easily discerned. Thus we have the privilege of witnessing scenes of gallantry and courage that seldom is the good fortune of a lay person to see.

I give you Mrs. Dubeck. This lovely lady came under medical care only after her disease was beyond any hope of cure. I first knew her when rampant cancer had caused several bones to collapse. We know of no more severe pain than that associated with bone metastasis. By one of the queer quirks of fate, she did not die quickly, as is commonly the case, but lingered on for nearly five years. I was in training at the hospital much of that time and, paradoxically, her room was the most cheerful spot in all its cloistered space. Never did I hear her complain—in fact the only taboo in Dubeck's room was against speaking about her illness.

(Continued on page 1051)



School has put
us all
back on schedule...

The Lady and the Manse

Everyone seems happier now that school has put us all back on schedule. We say children need direction and a core of authority to which they can relate their lives, but it's obvious every fall, that we adults welcome some checkreins too. We may weary of routine—yet without it we flounder, for people are not content without purpose or goals—even if we must be driven to achievement by schedules!

But by this time we know it's worth being driven, after noting the quiet pride and noisy confidence in our children as they find their places in the new order of the day. And most rewarding of all are those evening moments when we share this great experience through confiding, and wondering, and relating it all to God's plan for our lives.

Reading a statement of Carl Sandburg led to some sober self-examination. He said, "I won't take my religion from any man who never works it except with his mouth." Ouch! and where does that leave you, witness, dear friend?

*

Joan grouched and slouched around the house on day, until we all lined up around her, arms akimbo and wearing "What's-eating-you?" looks on our faces. She came to with a start and laughed, "Oh, there, nothing really the matter; it's just been such a hay stacky day." Seeing our utter bafflement, she elucidated, "I mean I just haven't been able to find myself today."

The more I've thought about that, the more I've wondered if it isn't quite applicable to many churches.

members too. . . . Haystack Christians—can't find themselves in the Lord.

*

One of our deacons made a call on a pouting member, and then dropped by the parsonage to get off this little bit of wisdom: "Just tell Pastor Galen," he said, "that there's nothing to bother himself about. But it sure beats me how some folks in the Church always get the scariest over things they know the least about."

*

"Forever and ever I won't believe anybody who says mice are fraidy-cats!" vowed Julie, struggling through the dinner after being hopelessly crippled by a mouse-bite on her little finger.

It was quite impressive to see that valiant mouse (whose nest had been disturbed) charge an enemy a thousand times larger, and drive her off! I couldn't help contrasting man's frequent fearfulness with this fearless little thing, and Emerson's words filed into my mind, "He has not learned the lesson of life, who does not every day surmount a fear."

*

Speaking of mice, our first parsonage was so mouse-happy that for many months Pastor Paul couldn't beat the little beasts, despite a whole galaxy of active traps—so active that Paul insists the mice waited in line to be caught! And still gray hordes rustled merrily in the hallways all night long.

At the same time, one of Paul's Sem classmates was similarly afflicted in another parish, and became soasperated with one elusive squeaker, that he set up an ambush (a mouse-blind?) and lay in wait with his rifle. Got him too!

And then there's the one about the mouse in the minister's gown. Oh, yes, the minister was in it too, but they both kept right on with their own business. Well, I tell you that was a hard-hitting sermon—one with a real punch to it!

*

"We're not very anxious to divorce the Old Adam, are we?" asked Marcia Brende during coffee break at the Fall Church Cleaning Bee. "Rather than face our God and Judge, we turn down His help and try to muddle the case out of court. In fact, we try to turn our struggle with Old Adam into a sort of Subdue-It-Yourself project, and that's no good; not when you think how slowly we crawl away from our sins, almost as if we hope they'll catch up with us again!"

*

Several of us attended a Lutheran Welfare meeting, and came away with a powerful statement from the pastor. "If we're not willing to get down on our knees and pray," he declared, "we have no business in the Church of Jesus Christ!"

Son Paul, definitely underjoyed over cleaning the yard, paused long enough to call, "Hey Dad, you know what? This job sure proves I'm a magnetic personality."

His unwary pater bit with a "How so?" and was answered in grim disgust, "Aw, I get stuck with everything!"

Fortunately Father Paul was able to stifle his laughter and remember some words from a Michener hero, which gave the lad something to chew on as he raked: "All through history, FREE men have had to fight the wrong war in the wrong place. But that's the one they were stuck with."

*

After a particularly stimulating contact with one of our most vigorous church leaders, Grandpa Galen remarked, "Some folks seem to have been born facing the wind, and it's a good thing. There are too many people who live as if they've fallen into a well and decided they may as well stay there!"

*

"THINK!" cry the office signs, and "THIMK!" wry the wags. I shudder to think the wags may be right! We consider ourselves enlightened but, like puppets, stumble along on strings of habit, jerked here by feeling, pulled there by opinions. Powers of judgment, discernment, creativeness are rare prizes, for there are so few who DARE TO THINK!

Oh, there are many who suspect they might think—if they aren't careful! Now and then odd thoughts and uninvited questions pop into their minds, only to be thrust out of sight as quickly as an offending petticoat or a shirt tail that escaped its bounds.

We use only scraps and tatters of our real potential, and like shiny cars kept up on blocks, we sit well-waxed and preserved. The mechanism, the capabilities, the potential are all there, but no one drives. We tend our smaller selves and become small, when we should be grooming our greater selves to be fulfilled in the plan of God, who has set no ceilings on our souls.

How can we say we worship a heavenly Father when we will not aspire to His heights? How can we claim Christ and then sit cold? How dare we say, "I believe in the Holy Spirit" and then plug our ears to His call so we may remain prisoners of prejudice and limited perspective?

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind."

*

Old Man Monson was right when he mourned, "My, how drab life can be with some of the little tiny reasons some people have for living." But I say how glorious those lives have been whose souls soared to fulfillment because they dared to be used—they dared to LET GOD BE GOD! And we . . . shall we dare?

PASTORINA

EDITORIALS

Cut to Measure

This is about Home Missions in The Evangelical Lutheran Church. We have little hope (indeed no intention) of saying anything that hasn't been said before. Yet we have the feeling that what follows is important.

The "text" for our comment is three dedication services in as many Home Mission congregations. All took place in September. The congregations concerned are in widely separated locations—one in western Montana, one in Alberta, Canada, and one in a suburb of Minneapolis. The editor was fortunate enough to be a guest in two of the three at the time of dedication; insofar as he speaks from first-hand observation. The third situation has a peculiar quality which has already made it pretty well known here at church headquarters.

First let us look at the congregations. There is *Calvary Lutheran Church* in the Evergreen area of Kalispell, Mont. The pastor is the Rev. W. Leroy Elster, a "two-time" Home Mission pastor (his first such congregation was in Lemongrove, a suburb of San Diego, Calif.). This is not one of the fastest growing congregations, because it is not in a center where population is increasing rapidly. Age of congregation—just one year; size of congregation—76 families, 241 baptized, a Sunday school of 135. Church building—a lovely structure fully adequate to the present needs.

Then there is *St. James Lutheran Church* in Crystal Village, a suburb of Minneapolis. Just a year old, it now has a membership of a good deal more than 500, with constant increases in prospect. Pastor is the Rev. Palmer Wold. Its church building, or rather, first unit of a projected large plant, has a lovely sanctuary and makes as much provision as possible for educational facilities. At that, it has become necessary to use an old house on one corner of the property for Sunday school classes. And the basement of the parsonage is also a "Sunday school annex." (How the pastor's wife reacts to that, we were not told; she probably accepts it happily as a token that the parsonage, too, is a part of the church plant.)

The third congregation is in Edmonton, Alberta, Canada. The Rev. Conrad Lund is the pastor. He came to Edmonton following a stint in the chaplaincy. Organized a year and half ago, the congregation numbers 191 baptized members. It, too, has just dedicated a lovely church. Name of the congregation is *Mt. Zion*.

Actually, there is nothing about these three congregations to mark them out from any three of a hundred or more we might have chosen. And that is exactly the point we want to make. We have written a great deal about the ELC's Home Mission program ever since the present techniques were taken into use. There is nothing mysterious about the components: careful selection of fields; use of experienced pastors and parish workers; a method of financing which makes it possible for a new congregation to have church, educational plant, and parsonage without embarking on a fund raising campaign before the congregation is actually functioning. There is no question but that it is these elements which account for the success of our Home Mission program the past decade or so.

The point which we want to make, however, is that this is not a rigid "assembly line" system for manufacturing congregations. What has impressed itself upon us more and more of late is the versatility of the plan. To change the picture from factory to tailor shop, we may say that each suit is cut to measure rather than being "ready to wear." That is what each of the three congregations we are using as illustrative material reveals.

Take the matter of financing. The Minneapolis congregation was financed, so far as we know, through the use of Church Extension funds. The Kalispell congregation is being "mothered" by the large downtown congregation, Bethlehem. And the one in Edmonton, believe it or not, is being "mothered" by six families, members of a congregation in South Dakota! So anxious were these families to have a share in a Home Mission project that they mortgaged their farms to secure the financial backing Mt. Zion needed. So, in each case the financial picture varies with the conditions.

The same is true of the pastors. We have already mentioned that inexperienced pastors are not as readily asked to accept calls to congregations about to be organized. Perhaps more important than any other single element in the establishment of a new congregation is that the pastor shall be suited to *exactly that situation*. As we have thought of the three men serving our "example" congregations (and we know them all well) we see how the choice was "cut to measure." Each man is ideally suited to his particular situation.

Nor is every Home Mission congregation expected to show the same results in terms of membership, etc.,

ry other. For Kalispell or Edmonton to equal Crystal growth is impossible. Yet we heard Home Mission authorities speak in equally glowing terms of the work all three places.

us, the importance of what we have tried to demonstrate is this: Our generation is suffering from complex-gone wild. Not even the Church has escaped. The trouble with complexity is that it has to be solved by organization. The trouble with organization is that it leads to an "assembly line" psychology.

Best Greetings and a Happy Christmas!

With Christmas two months away, the time has come for our annual (or is it biennial?) plea for a dignified and worthy observance of our Lord's birthday. That it could begin with the hope that Christmas this year will be less tawdry, less commercial; with more simplicity and beauty and with less levity. It could (although this is probably not necessary for our readers) be something about alcoholic Christmas office parties, which attained the proportions of a national scandal a few years ago. And it could sum everything up in the simplest admonition, "Put Christ back in Christmas!"

to confess to a certain lukewarmness about that motto, the way, all the while that we recognize how well-mentioned it is. Truth to tell, what concerns us is not that Christ be put back in Christmas; He has been the center of it all the time. What should concern us is that we get ourselves back in Christmas.

This year, may we suggest that, as a part of getting ourselves and others into the center of Christmas, we give more thought to the selection of our Christmas

But the Church cannot operate that way. Machinery there must be, and system too. But basically, the Church is dealing with living souls in differing situations. Only as we can make even our "church machinery" conform to differing needs—so that the needs, not the system, determine what is to be done and how—can the Church escape selling itself to the complex time in which it exists. Again to change the figure, ready made suits will never fit the body ecclesiastical. The suit will have to be cut to measure. In Home Missions that is being done.

greetings? We all buy them, and we all send them, and we all receive them. The greeting card industry estimates that 2,000,000,000 (yes, that figure is two *billion*, not million) greetings will be exchanged by Americans this coming Christmas. There is the potentiality of two billion testimonies to the fact that "God so loved the world that he gave his only begotten Son"; that "in the fulness of time God sent forth his Son, born of a woman, born under the Law, that he might redeem them that are under the Law."

We doubt whether any of our readers are tempted to use objectionable Christmas cards. (By the way, a news release states that the number of "offensive" Christmas cards sold is becoming small.) However, we feel that Christians should use specifically *Christian* Christmas cards; that the thought of sending the "message of good news" to our friends should be with us when we select our cards. It is estimated that this year 25% of all Christmas cards purchased will be religious in tone. Let us help swell that total.

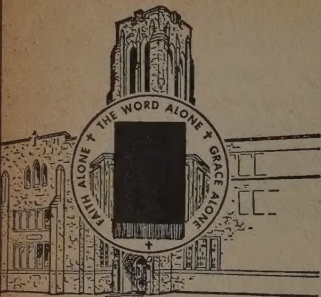
"Eggheads" of the ELC

In this paragraph, we hasten to state, has neither overtones and undertones of a political nature. But it is based on a story too good not to pass on to readers who may not have seen it. The Oct. 8 issue of *Newsweek* has a lead article entitled "Harnessing 'Brain Power' in Politics." The cover advertises this article as dealing with "The Egghead—Who He Is. Who He Thinks He Is." *Newsweek* states that the "egghead"—the intellectual—is no longer looked upon with scorn by the politicians; both the major parties make good use of their "brains." Then four Democratic "intellectuals" are named and described, and four Republicans.

Here is what interests us: two of the four Republican "intellectuals" are staunch and loyal members of The

Evangelical Lutheran Church. There is Dr. Gabriel Hauge, Economic Advisor to the President, a graduate of Concordia College. Then there is Dr. Arthur Larson, Under Secretary of Labor, a graduate of Augustana College. And, be it added, these are worthy sons of distinguished fathers, both of whom have meant much to the ELC: the Rev. S. G. Hauge, now retired, who for more than half a century served the parish at Hawley, Minn.; and the late Judge Lewis Larson, Sioux Falls, S. Dak., one of our most distinguished lay leaders.

So we respectfully salute our ELC "eggheads." When intellect is mixed with piety and adherence to the faith of the fathers, and is then offered to the service of the nation, we may all be proud, happy, and thankful.



Department of Stewardship

THE EVANGELICAL LUTHERAN CHURCH
422 SOUTH FIFTH STREET • MINNEAPOLIS 15, MINNESOTA

LUTHER THEOLOGICAL SEMINARY DEVELOPMENT FUND

To Believe Is to Build

Raymond M. Olson, Director

October 23, 1956

AN OPEN LETTER

To: The Congregations and Pastors of The Evangelical Lutheran Church

Re: Luther Theological Seminary Development Fund

We are committed to provide \$1,500,000 for Luther Theological Seminary, St. Paul, by January 31, 1957. This is the objective we have set ourselves as the result of decisions of the General Conventions in 1954 and 1956. Time is limited, and much remains to be done.

THE CURRENT STATUS

There is much to encourage us in the reports which are available. We have never before been asked to respond to an "appeal" in this way, but there are many reasons to believe we will accomplish this challenging task.

About one third of the amount (\$500,000) has been received in cash!

Seventy-two per cent of the congregations have reported specific goals totaling 77% of the amount needed. (These congregations have provided 89% of the cash received so far.)

Another 426 congregations have reported plans to support the Fund, but have reported no specific goals. If these congregations give in proportion to the goals set by the others, there should be approximately \$1,370,000 in sight.

THERE- FORE...

At this point we are from \$130,000 to \$150,000 short of our objective. This assumes the full response of congregations to their reported goals.

An Open Letter - 2.

WE
PLAN
FOR
VICTORY

It is unthinkable that the ELC will not respond to this request for capital funds with the full amount. Absolute essentials are involved here. The plan for victory must be hammered out in each congregation. We must ask, "What do we do?"-- and then carry out the plans.

Congregations which have stated their goals were asked by the 1956 General Convention to "re-examine their commitment with the aim of improving upon the stated goal." The need for this is obvious.

Congregations which have not stated a goal should remember, in re-examining their plans, that the Seminary Fund is 35% of the present Budget of the ELC.

Use more than one method to raise the money. If your first attempt looks inadequate for doing a satisfactory job, try another.

SPECIAL
GIFTS

This is the time to make special gifts to the Fund. Gifts can be made by Ladies Aids and Guilds, by the LDR's, the Brotherhoods, and the Luther Leagues; they can be made by individuals who have a special concern for the Seminary and its importance in the life of the Christian Church.

WE
NEED
MONEY
NOW

We need money for the Fund now. If it is at all possible, it would be very helpful to have the amount transferred from the local treasury to the Treasurer of the ELC, Mr. Norman H. Nelson. It has been necessary to pay for the re-conditioning of the Old Main building, and it has been necessary to pay for the Breck School property. If we had erected a new building, we would have waited until the money was available, but the Breck purchase could not wait.

CONTINUE
IN
PRAYER

There has been much prayer for the Seminary and for this Fund. A great deal of the Church's welfare is involved. Continue in prayer, privately and publicly, for this cause!

In gratefulness for the Church,



ALL SORTS OF CENTENNIALS are now being celebrated. We may with profit pause to consider that the first Lutheran church school was started one hundred years ago by the then Evangelical Lutheran Church, the so-called Eielsen Synod.

It should be stated at the outset that in 1851, Illinois University established a department of special interest to Norwegians, Swedes, and Germans with Lutheran background. This department later led to the beginnings of the Swedish Augustana Seminary in Rock Island, Ill., and to Augsburg Seminary in Minneapolis. But the Eielsen School was the first distinct Norwegian church school in America.

Elling Eielsen came to America in 1839 after seven years of preaching in and out of season in Norway, Sweden, and Denmark, where revival fires were kindled wherever he went. He was a revivalist par excellence and he blazed new trails, some of which became royal highways. After coming to Rock River, Ill., he first saw the need for building a united Lutheran foundation for awakened followers. The first year Eielsen lived in the Fox River settlement he put up a good sized two-story building, the lower part to serve as a hospice for new immigrants and the upper part as a religious meeting place which served, for all practical purposes, as a church.

No sooner had Eielsen found his bearings than he realized the need for printing Luther's Small Catechism in the English language in order to instruct Norwegian children who had begun to attend non-Lutheran Sunday schools. For Eielsen to see a need was to meet it. So, in 1841 he traveled 900 miles to New York to have an English edition of the Catechism printed, the first book published in America by a Norwegian. The next year he went to New York again where he had printed, in Norwegian, "Sandhed til Gudfrygtighed," a large explanation of the Small Catechism, and "Augsburg Konfession." These two books were the first printed in Norwegian in this country.

IT IS INTERESTING TO NOTE that from 1825 to 1843 the only preaching in the Norwegian language among the few and scattered immigrants was done by laymen, products of the Haugean revival in Norway. They stressed the fundamental Lutheran doctrines, but they also stressed repentance, a living faith, and a Christian life expressed in private and public testimonies by both men and women. In 1843 two laymen, Elling Eielsen and C. L. Clausen, were ordained pastors. They were the first Norwegian ministers in America.

Since it seemed impossible to secure teachers and ministers from Norway in whom they could have full confidence, the Eielsen people came to the conclusion that they must start a church school for the training of teachers and preachers. Accordingly, at a meeting held at Lisbon, Ill., in June, 1854, Pastor Eielsen, the presi-

The Growth of an

dent, recommended that a church school be started at Lisbon. There was a special reason why he made this recommendation. A young man had recently joined the Eielsen Synod and had been ordained by Eielsen. He was the gifted Peder Andreas Rasmussen who had attended Concordia Seminary at Fort Wayne for three years. Here was the man that Eielsen had been looking for. More than \$1,400 was subscribed for the new school at the annual meeting. Pastor Rasmussen planned study courses, and the school opened in the fall of 1854 with only three students enrolled. That year Eielsen and Rasmussen parted company, and that meant the end of the school.

The end of this small beginning, however, did not mean the end of the need for such a school. Ten years later the Eielsen Synod started another church school in Deerfield, Wis., with the Rev. A. P. Aaserud as teacher. He had attended Concordia Seminary in St. Louis one year and was ordained by Eielsen. Both Rasmussen and Aaserud had studied at theological seminaries belonging to the Missouri Synod, but they had the Haugean spirit. The school in Deerfield lasted twenty years, with twenty as the highest number of students.

Later the Eielsen Synod tried to establish a school in Chicago. In 1875 the synod adopted a new constitution under the name "The Hauge Synod." Pastor Eielsen first approved, but the next day announced that he stood by the old constitution. Thus ended Eielsen's attempt to found a church school. The Hauge Synod tried to finish the school in Chicago but finally gave up the venture.

At this point it is well to pause in order to try in a small way to evaluate in perspective the life and work of Elling Eielsen. Dr. Carl Mellby of St. Olaf College wrote in the LUTHERAN HERALD some years ago, "Elling Eielsen, builder of deep and strong foundations."

ur
rst
Lutheran
Church School



Main Building, Red Wing Seminary

present Norwegian Lutheran Church owes a debt of gratitude and can well afford to give him a place in the galaxy of great men." Such a place in history was perhaps never in the mind of this great crusader, this spiritual ice-breaker who came to our pioneer settlements for one purpose alone, to point the way to eternal salvation for immortal souls. His zeal, courage, and sacrifice measured in today's push-button ease looms large for adequate comprehension. And whatever failures, he stands out as one chosen of God to fulfill a great purpose.

AFTER THE CHICAGO FAILURE the Hauge Synod almost gave up of ever getting a school of its own. Then one day in 1877 Mr. Andrew Ellingson of Red Wing, Minn., heard that a school erected on a mighty bluff overlooking the city was for sale. He hurried to the bluff. Østen Hanson and H. M. Sande, both living about twenty-five miles out in Goodhue County, and told him of the exciting news. As soon as possible Mr. Sande mortgaged a farm, obtained an option on the property, and then traveled through the congregations to raise money. "Now boys," he said, "you had better dig up or you will have to deal with me." They did. In due time the school became the property of the Hauge Synod. The school opened in the fall of 1879. When ministers, delegates and friends met in annual convention for the first time at Red Wing Seminary, their hearts were filled with gladness and gratitude. Standing outside the imposing building, a magnificent panorama spread out in all directions—the tall bluffs, the sweep of the rolling prairies of Goodhue County, the picturesque city of Red Wing, the broad valley with the majestic Mississippi River winding its way to sea. The leaders in the synod made up their minds to employ theologians as teachers in the theological de-

partment. They called the Rev. A. Wenaas in Norway who had started Augsburg Seminary, but he did not see his way clear to accept. The Rev. I. Eistenson served as president two years and Missionary Kyllingstad one year. Then Pastor Wenaas arrived and was president three years. The second year he was joined by the Rev. S. Gunderson, a graduate of the theological department of the University of Oslo. In 1886 the Rev. J. N. Kildahl of the Norwegian Synod became president of Red Wing Seminary and served one year. When he came to Goodhue County as a minister, the Haugeans in nearby congregations said, "He is one of us." And he was.

Later, able and consecrated theologians were elected who distinguished themselves in thorough scholarship. From the very first beginning of the academic and the later college department the teachers were, with only one exception, graduates of state universities, several of them with M.A. or Ph.D. degrees.

These scholastic attainments could of course be found in other schools, but what we now cherish most in our remembrance is the fact that so many of the students were Christians. Red Wing Seminary is no more, but its beautiful name still rings in our memory.

AND SO, AS WE CELEBRATE this centennial of the small early beginning of Lutheran Christian education in America, let us lift up our hearts in gratitude to God for the glorious fruit these efforts have borne, and for the clear vision and complete dedication of our devoted Lutheran pioneers who worked amid the hardships and deprivations of our early beginnings.

NOTE: At this time of the one hundredth anniversary of the opening of the first church school in America, it was particularly appropriate for the ELC General Convention to authorize the building of a Memorial Nursing Home adjoining the small Home for the Aged on Seminary Hill in Red Wing. This new health facility will in a special way serve to typify the Haugean zeal for service in its blessed ministry to both body and soul.

ALC Convention Report

Willmar Thorkelson
Minneapolis Star Staff Writer

BLUE ISLAND, Ill.—A new Lutheran church body of nearly two million members, with headquarters to be set up in Minneapolis, has been assured.

But it may not exist before 1961—one year later than previously hoped—because “serious” problems remain to be resolved, according to one of the negotiating denominations.

The new united church was made a certainty Monday night when the national convention of the American Lutheran Church (ALC) voted 169 to 11, to commit its 900,000-member church to union with The Evangelical Lutheran Church (ELC) and the United Evangelical Lutheran Church (UELCH).

The ALC delegates approved the proposed constitution, articles of union and bylaws for the new church, subject to possible amendment—the same action as the ELC and UELCH took at their conventions in June.

However, the ALC served notice it is not happy with proposed policies for the new church in certain areas, such as financial administration, higher education and Christian social action.

The delegates asked that provisions covering these matters in the union document be renegotiated by representatives of the three merging bodies.

In higher education, the ALC called for “a consistent policy” regarding ownership, control, operation and financing of the colleges of the new church.

A report from the ALC's board of higher education noted that the ELC's colleges were going into the merger with debts of several million dollars, while the ALC colleges have considerably less debt.

It noted also that ELC colleges are owned and controlled in different fashion and that the differences are to be carried over to the new church.

In administration, the responsibilities and duties of the board of trustees in the new church are not sufficiently clear, the ALC claims.

But the most serious criticism was reserved for the area of social action.

The ALC warned that it was “apprehensive” about the future of this phase of church work and that progress achieved by the ALC in the last 50 years might be lost.

The ELC and the UELCH have no social action program, the convention was told.

In calling for renegotiation of these matters, the ALC said it did not intend to delay the union but rather facilitate it.

Several lay delegates sought to delete any criticism of union document, fearing it might delay the merger.

President Henry F. Schuh, Columbus, Ohio, pleaded that all points at issue be fully considered as a means of assuring a sound basis for the merger.

The American Lutheran Church also took several actions involving unity here Monday:

EXPRESSED the hope that the Lutheran Free Church may find some way to return to the merger negotiations.

AGREED with the ELC that the Suomi synod, a Finnish Lutheran body, should be invited to join the negotiations.

AUTHORIZED necessary steps to preserve “the measure of fellowship and co-operation” which the uniting church enjoyed with the Augustana Lutheran Church in the American Lutheran conference. (Augustana withdrew from the merger several years ago.)

EXPRESSED hope the “common confession” which the ALC had worked out with the Lutheran Church—Missouri synod “will be a useful instrument in future negotiations between the merging bodies and the Missouri synod.

EXTENDED its hand of fellowship to “all Lutheran churches which faithfully adhere to the Word of God and the confession of the Lutheran church.”

TOLD its congregations and pastors that they must practice fellowship in worship and work with congregations and pastors of Lutheran church bodies that are “mutually agreed in confession and practice.”

Earlier Monday, the ALC delegates adopted a guiding policy on remarriage of divorced persons.

* * *

Earlier in the convention the delegates re-elected President Schuh for a six-year term, or until the merger goes into effect.

Editor's Note: This story is reprinted from the Minneapolis Star of Tuesday, October 9. Mr. Thorkelson was present at the Blue Island Convention of the American Lutheran Church, and thus gives an eyewitness report. Comment of an interpretive character will follow in our issue of next week.

Priceless Quality

Continued from page 1041)

may appear incongruous but the discussions were always about "your" troubles, problems, and fatigue. I never forget the day I was greeted with "You're tired—sit down in that chair—shut up and take a nap—I'll wake you in twenty minutes." And she did. This type of serene personality is met much more commonly than a cynical nature would expect. I must confess—I have learned more about living from the elderly, than from anyone else.

Lonely Wanderers

As we are by our cultural standards into conformity, joviality, good-fellowship, and related signs of success, we should be indeed thankful that there still is a haven where one can be human. "Keep a stiff upper lip, square your shoulders and face the world, have great thoughts, and you will become great! Ignore your moods, your depression, your fears and they will

go away. Have a figure like Marilyn Monroe, have an odor like Gregory Peck, have a Cadillac, a Lincoln, a dishwasher, a cashmere coat and you will be happy!" This cacophonous refrain in advertising, pulpits, public forums, books, magazines, and private conversations, seeks to deny that suffering and evil and heartbreak and defeat exist.

One cannot long to be a spectator in the box seat offered by a hospital, before one finds that such a denial is fallacious. Here the primary qualities of life, of comfort, yes of breathing itself, are starkly revealed, and the window-dressings of life—the form, the odor, the clothes, the Cadillac, fade into insignificance in that grim struggle between life and the pale rider, inherent in many a hospital stay.

Faced with such ultimate truths, differences of race, creed, color, social status, financial responsibility, fade and become meaningless. And each of us stands revealed as a lonely wanderer roving in search of home.

Is Forgiveness a Paradox?

Harold B. Kildahl, Jr.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

October 28, 1956

Text: Matthew 18:23-35

Is forgiveness a paradox? Is it simply a "one way street"? Is it only something that you and I want from God as a gift, so to speak, that we just receive? Is it a condition that is derived from the goodness of God—a state of being?

It would appear from the text that there are people who fail to interpret the Gospel correctly, who regard Christian faith as a simple matter of "being right with God," who, like the old grandmother, feel that the best thing in the realm of human experience is to sit in a rocking chair and "let God love." Strange, isn't it, that Christianity has been so desperately maligned by many who fail to let it live, who "get all they can" out of the Gospel, taking the promises of God for granted, reaching out always for a new and better, a bigger and better, conversion experience, a higher elevation of life, a more explosive "feeling" of the Spirit's presence, and the like, and yet fail to let it live. If you should endeavor to be one who likes to "nestle close to God" and who fails to let God move through you to reach out to others, then it would be a good idea to make a spiritual inventory of your own heart and mind now. And time is wasting, unless you do it right now and right now.

If forgiveness (which is the nub of the Gospel) is simply something that one "gets from God," that stops, so to speak, in the heart and life of the recipient, then truly it is a paradox, beyond understanding. That is what the text is saying. It tells a story of a man who was forgiven. But the experience of forgiveness stopped in his life. It got no farther. It failed to live. And because of that fact it was really a sad distortion of the Gospel and a paradox to say the least.

What the text is saying, therefore, is this: "Let it live." As you have been forgiven, so forgive. As you have received mercy, give. As you have been restored to favor, received into the realm of grace, so be about the business of the Father and grant to your fellowmen that same kindness, that same compassion, that same love that you have received from God for Christ's sake.

Forgiveness is valid only, really, when it comes full circle round—from the bosom of the Father it reaches out to you, and from your heart it reaches out to others, and as you forgive your fellowmen, your act of gracious response to the goodness of God glorifies Him who first loved you. And the circle is complete.

Good friend—for Christ's sake, forgive. Amen.

Meditations for the Family Altar

J. R. Heston

TOWARD THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Epistle: Philippians 3:17-21

The Gospel: Matthew 22:15

Monday, October 29
SO LIVE

Read Philippians 3:17-21

Brethren, join in imitating me, and mark those who so live as you have an example in us.

Showing what you believe is important. It speaks louder than hundreds of words. A young man full of doubts and questions went to see his pastor. He was invited to sit down, and before he was allowed to state his purpose, the pastor began to speak. Then, remembering that the young man must have had something on his mind, said to him, "Now, what can I do for you?"

"Never mind," he replied. "You have already done it. I had some questions on my mind when I came in here, but now they are gone."

What this young man needed was not the solution of a special problem, but the help that comes from a triumphant spirit.

That is one reason Paul urges Christ's people to let their faith become contagious. People are looking for something. And if they see it in those who believe in Christ, they are encouraged to look again.

Let your faith show!

+ +

Thursday, November 1
THE HEART REPORT

Read Mark 12:41-44

And a poor widow came, and put in two copper coins, which make a penny.

This offering would not look very big in the annual report! It would not be nearly as impressive as the contribution of some of the rich people in the line that day. Somebody would be likely to say, "My, she doesn't give much, does she?" Such a remark would come from reading the "financial report," not the report of the heart.

Jesus was reading the report of the heart that day. Not that the rich shouldn't give of their abundance. The Church needs it! It is not willing to settle for two copper coins from everyone! But the point here is that the largest offering that day was less than the offering made by the widow. She put in everything she had. Her purse was empty, but her heart was full. It seems that the rest of them had full purses and empty hearts.

If your heart is full it is always going to have control over what you do with what's in your purse. How is your heart?

Tuesday, October 30
IF THERE'S TROUBLE

Read Matthew 10:24-33

"If they called the master of the house Beelzebub, how much more will they malign those of his household."

Sometimes it isn't so simple to be a follower of Christ. There is a trouble that comes with it. You get laughed at, or somebody tells you that you are odd, or that you believe in a lot of "fairy tales." If not that, you find yourself left out because you can't go along with the children of the world in everything they do. At times the hurt may be very deep.

But, what of it? That is something that comes with Christianity. In fact, it must be there because there is no such thing as being a follower of Christ and a jolly good follower of Satan at the same time. If you hold to righteousness there's bound to be trouble.

What shall we do? Well, for one thing, rejoice in your tribulations. And be thankful that your faith shows enough to get rubbed the wrong way. Your Master knew what it was to suffer.

+ +

Friday, November 2
PAY YOUR DUES

Read Romans 13:1-7

Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

This is a charge to Christians to be solid citizens. Automatically a true follower of Christ is a good citizen. You could hardly expect a poor citizen to be a Christian. Children of God are grateful for good government and know that each good subject strengthens the whole nation.

Good citizenship starts in the home. Children learn that we must have laws and regulations where people live together. A nation is nothing more than a large family living together in a tremendous house. We have laws to be sure that we remember that we are not the only ones alive. We have taxes to pay for the household expenses. We respect those who are given the authority to see that the house is kept clean. We honor those who do their work well. We ask God to bless the house of our Nation that righteousness may abound.

Wednesday, October 31
GOD WITH US

Read Psalm 46

God is our refuge and strength, very present help in trouble.

Reformation Day brings to our minds many stirring truths. These remind us that always there is a pitched battle going on between the hosts of heaven and the hosts of evil. They remind us, that might is with God, who, when threatened to overrun, raises up leaders among the faithful.

When we call to mind the courage of the faith demonstrated by Luther and other leaders in the Church, we should be thankful to God. We pray that we shall be good stewards of the heritage which is ours. The working of God in the generations is not ours to regard lightly. We stand on the shoulders of those who have been here before us, and it is our business to see that our shoulders will be worth standing on for those who come after us.

Complete reliance upon God! That is what He has promised to bless, promote, and multiply the Kingdom of Truth. And we will give ourselves in service to Him.

+ +

Saturday, November 3
YOU'RE HERE, TOO

Read Matthew 17:24-27

"However, not to give offense to the Jews, go to the sea and cast a hook . . . and you will find a shekel . . . give it to them for me and for yourself."

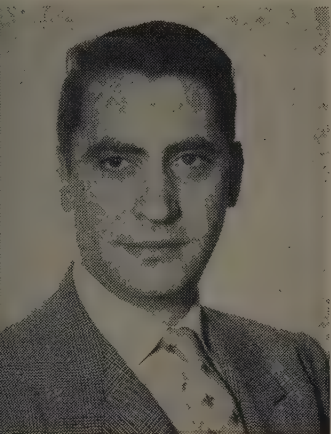
In this discussion about what is expected of those who are "sons of God" through faith, Jesus points out to Peter that while His people are free of the earth, they are still subject to some of its demands. They may be living with "one foot in heaven," but that does not mean that they are to close their eyes to the ground that is supposed to support the other foot. True, Christians have their affections set on things above, but they are living here too.

Sometimes the Church is accused of being blind to the needs of earth. And it is true that some become so transported that they neglect entirely the physical well-being of themselves and others.

To tend well the here-and-now is not to forget the life to come. Rather, it is to serve God in His eternal purpose, which begins with the living, not the dead.

ere and There on the Christian Front

Edited by Raymond M. Olson



NLC Photo

OR OF "NATIONAL LUTHERAN"—
Liepa, shown here, has been named
r of "The National Lutheran," bi-
ly periodical of the National Lutheran
cil. For the past six years he has been
ff writer in the NLC's News Bureau.
mer Latvian journalist, Mr. Liepa came
e U. S. in 1949 as a displaced person
the auspices of the NLC. Mr. Liepa
also edit "The Mighty Fortress," a
ly publication for men and women in
rmed forces.

MY CHAPLAINCY

ng action is being taken by mili-
commanders to clear up problems
mmorality around bases at home
overseas. Chaplain (Brig. Gen.)
k A. Tobey, Deputy Chief of
lains, outlined to leaders of the
onal Council of Churches a three-
program which he said has been
ted by military leaders.

he program: (1) Expenditure of
ions upon millions of dollars" on
ational and social activities to keep
men within limits; (2) Weeding
oor behavior risks and ridding the
ed Forces of potential criminals;
Emphasis on character guidance
other work of the chaplaincy serv-

aplain Tobey pointed out that the
ain's task is no easy one. In peace-
the average military chaplain must

minister to 1,420 persons, including the families of military personnel. Civilian pastors, on the other hand, minister on the average to 816 persons. Moreover, due to turnover in the Armed Forces, the chaplain loses his congregation every two to four years, with a new one coming along to replace the former.

WARN AGAINST SECTS IN GERMANY

Strong warnings against the growth of the Jehovah's Witnesses and other sects in Germany have been issued by leaders of both the Protestant and Roman Catholic Churches. They called for efforts to combat the propaganda of the sects, which they regard as endangering the stability of the Churches. The sects include, besides the Jehovah's Witnesses, the New Apostolic Church, the Adventists, the Pentecostals, and the Mormons.

In one such warning, Lutheran Bishop Wilhelm Hermann Halfman of Kiel declared that the sectarian campaigns are bolstered by "enormous" sums of money, and involve more personnel than that of all Protestant missionary efforts combined.

To counteract the efforts of the Je-

hovah's Witnesses, church authorities in several areas of West Germany have been distributing pamphlets attacking the "falseness" of the sect's teachings. Both Catholic and Protestant church papers have published articles concerning the Witnesses, including suggestions as to how readers should deal with those who canvass their homes.

IS PUBLIC AID TO RELIGIOUS INSTITUTIONS CONSTITUTIONAL?

In June, 1955, the Allegheny County (Penna.) Common Pleas Court ruled that payment of public money to religious institutions for the care of orphaned children is not unconstitutional. This verdict overruled an opinion by a lower court which held such aid to be contrary to constitutional provisions.

Five Pittsburgh taxpayers have now filed an appeal to the Pennsylvania Supreme Court. More than 38,000 children in some 28 institutions, about half of which are affiliated with religious groups, are expected to be affected by the court's decision.

The attorney for the plaintiffs charged that if the Common Pleas Court's ruling stands, "separation between Church and State is ended—and

TV AWARD—"Mrs. America of 1955-56," Mrs. Ramona Deitemeyer of Lincoln, Neb., shows the award plaque presented to almost 300 TV stations by the Lutheran Church—Missouri Synod. The award was presented to the stations for their public service contributions to the religious life of their communities in presenting the TV series, "This Is the Life." This is the 4th anniversary of the series. Mrs. Deitemeyer was featured in the one episode of "This Is the Life" that departed from its usual story form. She took part in a panel discussion on "The American Family—Can Religion Hold It Together?"





RNS Photo

THE OFFICIAL EMBLEM adopted by the General Board of the National Council of Churches at a meeting in Washington, D. C. is shown here. It is a modification of an emblem unofficially in use since the formation of the National Council in 1950. The emblem is in green and gold, with alternative use in black and white approved by the board.

so is the First Amendment to the Federal Constitution." The assistant county solicitor countered by arguing that "making a Church-State question of this is to ignore all reason and logic and to give play to emotion and confusion of thought." He said, "There are no institutions for the thousands of dependent children other than those now being used by the Juvenile Courts."

Dean Roscoe Pound of the Harvard Law School filed a "friend of the court" brief on behalf of the National Probation and Parole Association. It noted that a survey of 50 Juvenile Courts throughout the country had shown that the majority of dependent children are committed to religious institutions.

CATHOLICS PLAN TO WIN NEW MEMBERS

Street preaching should be used more widely in an effort to win members to the Roman Catholic Church, Auxiliary Bishop Stephen A. Leven of San Antonio, Texas declared at the 10th National Congress of the Confraternity of Christian Doctrine, meeting in Buffalo, New York. "The simplest and

most direct and very forceful plan of getting the message of Jesus Christ to non-Catholic members of a parish is by a parish program of street preaching," he said. "This would mean that the pastor himself, with whatever help from the clergy or laity he might desire, could make a sincere effort to preach the Gospel on the street to the men in the street."

He also suggested that pastors occasionally send non-Catholics in their community an invitation to attend church, and urged that Catholic lay people bring non-Catholics to services.

WORTHY OF NOTE . . .

Methodist Bishop Frederick B. Newell of New York said he intends to make future appointments of district superintendents and ministers "without regard to their color" and warned that congregations "must expect to be served by ministers on the same basis."

. . . "Africa South," a new anti-gation magazine, has been hailed by the Anglican Bishop of Johannesburg. Sponsors of the magazine include Reinhold Niebuhr of Union Theological Seminary, Dr. Donald O. Spongberg of London, Victor G. Reuther of Detroit, and Joyce Cary of London. . . . The construction of war-damaged and demolished churches has made this one of the greatest eras of church building in the history of France. Since 1945 the National Union for the reconstruction of such churches has restored or built 3,000 houses of worship. . . . Margery E. Peterson of St. Paul, Minn., care consultant in the Minnesota Department of Public Welfare for the past six years, has been named to the post of the Division of Welfare of the National Lutheran Council. Her headquarters will be in Chicago. She will serve as consultant for the eastern part of the U. S.



RNS Photo

OBSERVE KNOX ANNIVERSARY—Scottish, Swiss, and American Protestant churches participated in a three-day celebration in Geneva marking the 400th anniversary of the Geneva ministry of John Knox, Scottish reformer who helped form the Presbyterian family of churches. Highlight of the celebration was a service at St. Pierre's Cathedral, which the Rev. Niall D. Watson, former minister of St. George's and St. Peter's Church in Glasgow, was installed as new minister of the Church of Scotland congregation in Geneva. Participants (left to right) included Moderator J. Audeoud of the Geneva Consistory; Dean G. B. Henderson of the Aberdeen University Divinity Faculty; Pastor R. V. Watson, secretary to the Consistory; Dr. Charles L. Warr of St. Giles Church, Edinburgh, Scottish national church; Dr. Henri D'Espine of the Geneva Protestant Church and member of the World Council of Churches' Central Committee; Mr. Watson; and Dr. Charles Arbutnot, Jr. of the Presbyterian Church in the USA, who had been acting pastor of the Geneva congregation.

Correspondence



THOSE EMPTY ROOMS

► Every few months or so we country cousins decide to live dangerously, and so we venture into the large metropolis. With a mixture of emotions, awe, wonder, and amazement we see our city cousins erecting large parish education units beside beautiful worship centers. It is with pride that we gaze on these accomplishments. We know that young people are using these buildings after school, and in the evenings. That the ladies hold their afternoon and evening meetings here. And the men hold their evening Brotherhoods here too, as well as the various committees who burn the lights long into the night. We realize that these units are crammed full on Sunday with children learning about a loving Savior who is theirs. *But what about those empty rooms every weekday morning and early afternoon?*

Could not these empty rooms be put to good use? Day nurseries could be established for the care of children whose mothers must work. Or the setting up of a center for retarded children, where regular school facilities are not available? These children CAN learn many things, and here they could also learn of Jesus, who loves them too! These retarded children need to get out, be among other children, and their mothers need to have a few hours for themselves during the week. And did you ever try to get a baby sitter for a retarded child? It isn't always easy, and there is much that could be offered them.

Then we have our overcrowded school conditions. Could not some temporary arrangements be made to have classes in a parish education unit until that new school is built? (I pause here until shouts from super-patriots about the separation of Church and state die down.) Of course this should not be on a permanent basis but it could help relieve the situation for a while.

To be sure this takes work, hard work, but what an adventure for a congregation! And if you have done any of these things mentioned above, let us hear from you, "that others may see your good works. . . ."

(The Rev.) HAROLD A. LINDBERG
De Soto, Wis.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

THE LOCAL WELFARE FUND

Our home congregation we have had for many years we call "The Local Welfare Fund."

Before this fund was established—long before—there was mounted on the wall near the church entrance labelled "De Fattige" (For the Poor). Over forty years ago, the writer first became aware of this box, and for years thereafter, the box, apparently, was empty.

The present "Local Welfare Fund" is usually replenished by a special offering each Thanksgiving Day. The offering averages about \$75-85. This sum is used for Thanksgiving Christmas baskets for families or individuals who may be in difficult circumstances—or for someone who is old and lonely.

While this is a laudable project which, no doubt, has been a blessing to many, it seems to the writer that in some congregations such a "Local Welfare Fund" could be augmented to equal several hundred dollars.

There are two incidents in my experience which have confirmed these observations.

In the first, a family doctor once told us of a call he had to a family which was destitute. There was illness, no money, no food, and though the weather was cold, no fuel.

The doctor inquired as to whether the family was connected with any church, and was told of a congregation to which they had some affiliation. The doctor phoned the pastor to see if something could be done for these poor people. The answer was that there were no funds available for such emergencies.

In the second, the doctor called the local office of the American Red Cross, with the result that within an hour there was food and fuel provided.

In the other incident was a remark by a man known for his generosity, to the effect that if someone was found begging on some church steps, the police would be called. Logically, there are ramifications in many cases of need which cannot be met by the suggested means. However, an emergency fund made available in cases of extreme need would prove a real blessing. Also, it would possibly be a means of practical application of our Lord's words—"I was sick and ye visited me"—"I was hungry and ye fed me"—"Whatsoever ye have done to one of these ye have done it unto me."

To spend thousands of dollars for many of our church buildings in providing lounge rooms, fireplaces, luxurious furnishings, etc. To a humble layman it seems that a more judiciously handled "Local Welfare Fund" would, perhaps, have a more direct application of our Lord's admonition to "love your neighbor."

HENRY STEPHENSON
La Crosse, Wis.



"Let none hear you idly saying,
There is nothing I can do..."

Clothe him in His name

Lutheran World Relief

202 Shafer Avenue, Phillipsburg, N. J.

Within the E.L.C.

1957-58 SEMINARY INTERNSHIP

In 1934, the ELC adopted the principle that theological students, after two years in residence, should spend a year in church work as assistants to designated pastors.

This fall 89 men are serving internships throughout the Church. About 150 congregations had requested such assignment.

Congregations wishing to apply for a 1957-58 student assistant are urged to communicate with the Office of the President, Luther Theological Seminary, Como and Luther Place, St. Paul 8, Minn., requesting that formal application forms be sent.

In making application, the congregation should keep in mind the following procedures:

(1) The internship program is established to help the student. Incidentally the parish may obtain valuable assistance; but if the chief purpose were to provide parish manpower, the Church would be better served by speeding

these men on to ordination a year earlier.

(2) In applying for an intern, the congregation and its pastor will therefore be required to define the manner in which it purposes to give significant training to the student.

(3) All assignments are made by the faculty. Request for a specific student is not encouraged.

(4) All applications shall be in the president's office by February 1, 1957, and assignments will be announced by March 1, 1957.

(5) The length of an internship is twelve months, beginning September 1, 1957, unless otherwise specified in the application.

(6) Anticipating a greater demand than we will have men to supply, we encourage congregations to seek staff reinforcement by adding competent lay help if possible.

ALVIN N. ROGNESS, President
Luther Theological Seminary

PERSONS

The oldest living pastor in the ELC, the Rev. G. Smedal of Roland, Iowa, celebrated his 95th birthday on September 10. Pastor Smedal is in good health for his years, and his mind is still keen. Since his retirement, he has devoted his time and energy to writing several books pertaining to Christianity. His latest book, "The Historic Reality of Christianity: Its Origin, Its Essence, Its Blessing," was published this year.

The Rev. Erling H. Fretheim, who has been pastor of the Moe Parish of Hudson, S. Dak., has accepted a call to Luther Valley Congregation near Beloit, Wis.

The Rev. Robert H. Bragstad has resigned from Prince of Peace Congregation in Milwaukee, Wis., and will establish a new congregation in the Roseville area, a suburb of St. Paul, Minn.

The Rev. Hj. S. Froiland, Dallas, Wis., has resigned the pastorate of the Dallas-Maple Grove parish and has accepted a call to West Norway Lake Church, Sunburg, Minn. He will move to his new parish in March, 1957.

Word has been received of the death

in Norway, Sept. 20 of the Rev. O. T. Brandrud. Pastor Brandrud retired from the active ministry in 1945, following a pastorate of 25 years in Oakland, Calif. He moved to Norway in 1949. Burial was at Opdalen Chapel in Hadeland, Norway.

DISTRICTS

Eastern

Leland, Ill. Ten ELC congregations in the Illinois Circuit, together with the ALC churches in that area, are sponsoring a Spiritual Life Mission, Oct. 21-25. The Rev. Henry E. Hoesman, director of Evangelism for the ALC, will direct the Mission. Dr. George Aus of Luther Theological Seminary, St. Paul, will teach the Bible classes for the pastors each morning. He will also be the speaker at Bethany Lutheran Church in Leland, the Rev. Arthur O. Pedersen, pastor.

Whitewater, Wis. First English Church, the Rev. W. K. Sigwalt, pastor, held a Harvest Mission Festival on Oct. 14. The Rev. Robbin Skyles, a Lutheran Negro pastor, preached at the festival services. The congregation is also making plans for a Gospel Preaching Mission on Nov. 4-8, at which Pastor

Who's Who In This Issue

DR. WILLARD J. HAGE, who wrote the excellent "The Priceless Quality" is a busy doctor in Sioux Falls, Dak., and is a member of First Lutheran Church there. As you will note from the family picture accompanying his article, he is also the father of six children.

Now a resident of the Ebenezer Home in Minneapolis, N. N. ROYD has for a great many years been one of the best known writers of sketches dealing with Christian life. A great many of his articles have appeared on these pages. Especially dear to his heart is the spirit of laymen's work in the Church, exemplified in the former Hauge Synod. His article, "The Growth of an Idea," will be found on page 1048.

WILLMAR THORKELOSON is church editor of the Minneapolis Star, and is an acute observer of church life in the United States. A member of the ELC, he is on the Board of Publication. One of his chief interests has been the area of Lutheran unity. His report to his paper on the ALC convention is found on page 1050.

Johan A. Thorson of Vinje Lutheran Church, Willmar, Minn. will preside.

Levittown, L. I., New York.

Sunday, Oct. 7, the Center Island Ice Station of Levittown donated today's profits to the Organ Fund of Good Shepherd Lutheran Church. Rev. Edwin C. Astrup is pastor of congregation. The congregation held Bible Conference Week from Oct. 1-7 with Pastor Russell B. Helgeson of John's Church in Massapequa as guest teacher.

Mt. Sterling, Wis. The Mt. Sterling Church celebrated its 50th anniversary Sept. 28-30. Speakers included the Walter Johnson of Harmony, Minn., a son of the congregation; the J. N. Lunde of Calmar, Iowa, who served the parish for 22 years; Dr. Raymond M. Olson, director of stewardship of the ELC. Among those honored at the festivities were Ole K. Helgeson, who is in his 70th year as organist of the church, Mrs. Nette Hoyem, who organized Sunday school in 1920. Four sons of the congregation have entered the ministry. The Rev. John E. Midtland, pastor of the congregation.

Northern Minnesota

Moorhead, Minn. During October members of the Ladies' Aid and Missionary Society of Trinity Church

lling at the homes of members
cit subscriptions to **Lutheran**
and the **Missionary**.

Minnesota

son, Minn. The Rev. Alton
son, field representative of the
ment of Foreign Missions, was
aker at the mission festival held
n Church. Pastor Halvorson was
y a missionary to Madagascar.
v. Reuben A. Wangberg is pas-
he congregation.

neapolis, Minn. Miss Carla Hol-
n of the LBI was Bible study
at the Bible Conference Week
Bethel Church Oct. 14-17. Pas-
the church is the Rev. A. C.
n.

Central

City, Iowa. Miss Josephine
of Alcester, S. Dak. was in-
as parish worker at Morning-
n Church on Sept. 9. Miss Lykken
reviously parish secretary and
dviser at Ballard First Lutheran
in Seattle, Wash. The Rev.
P. Larson is pastor of Morning-

ert, Iowa. The 75th anniversary
ert Church, the Rev. Paul F.
on, pastor, was celebrated Oct.
ng part in the service were four
pastors: Dr. Jacob Tanner, the
amuel Carlsen, the Rev. Alvin

Skibsrud, and the Rev. Walter John-
son. At an afternoon gathering, two
former interim pastors, the Rev. Ivar
Havneros and the Rev. Douglas Jacob-
son, spoke. The man who served the
congregation for 44 years, the Rev.
Thor Heimarck, was unable to be pres-
ent.

North Dakota

Grand Forks, N. Dak. At the 30th
anniversary festival services at United
Lutheran on Sept. 30, two big events
took place: the Rev. Marvin A. John-
son was installed as associate pastor,
and Lionel B. Simonson, a son of the
congregation, was ordained. Dr. Fred-
rik A. Schiotz, ELC president, preached
at the festival services, and District
President L. E. Tallakson officiated.
The Rev. Orlando Ingvaldstad and the
Rev. Lowell Larson, former pastors of
the congregation, participated in the
Confirmands Reunion on Oct. 3. John
P. Gaardsmoe is pastor of the congre-
gation.

Clifford, N. Dak. Mortgage burning
services were held at Norman Church,
the Rev. M. W. Tolo, pastor, recently.
This event marked the retirement, in
seven years instead of the 20 originally
planned for, of the entire indebtedness
on the structure. The Rev. R. E. Ylvis-
aker, Bend, Ore., was the festival
preacher.

Galesburg, N. Dak. The LDR of
Elm River Church observed the 25th

anniversary of its founding Oct. 21.
Guest speaker was Miss Arna Njaa,
executive secretary of the LDR.

REFORMATION DAY FESTIVAL

The ELC congregations of the Chi-
cago area are sponsoring a Reformation
Day Festival the evening of Oct. 30 in
United Church, Oak Park, Ill., Dr.
E. S. Hjortland, pastor. Speaker will
be Dr. A. M. Tambunan, Lutheran
lay leader from Indonesia. Dr. Tam-
bunan is speaking at a similar festival
in St. Paul Oct. 28.

OBITUARIES

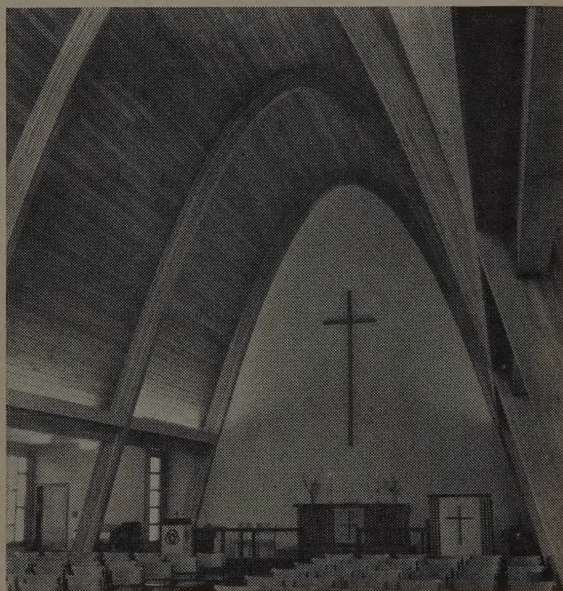
Mrs. Z. S. Hyland

Mrs. Z. S. Hyland, 74, Radcliffe,
Iowa, died Sept. 28 following a stroke
suffered Sept. 2. Funeral services were
conducted at Our Saviour's Church,
Radcliffe, Oct. 2, by the Rev. Olaf
Holen, interim pastor.

Mrs. Hyland was a charter member
of Petri congregation, now a part of
Our Saviour's. Active in the church all
her life, she was for many years organ-
ist and Sunday school teacher. She was
deeply interested in foreign missions;
one son, Philip, is a missionary in
Japan. Another son, Irwin, is pastor of
Rock Creek Church near Osage, Iowa.
A sister, Celia Thompson, was for
many years a missionary in Madagas-
car. Mrs. Hyland is survived by her
husband and six children, as well as by
a brother and three sisters.

NEW CHURCH IN EDMONTON

ication services were held for Mount Zion Lutheran
, Edmonton, Alberta, on September 23. Over 900
participated in the four services of the day: Chil-
Worship at 9:45, with the pastor, the Rev. C. E.
speaking; Morning Worship at 11:00, with the
e by the Rev. Clarence Solberg from the Board of
Missions; Dedication Service and the Act of Con-
n at 3:00, with the message by Pastor Solberg and
conducted by Dr. Mars A. Dale, district president;
ce of Dedication to the Community at 7:30, with the
e by Dr. Dale and greetings brought to the congre-
from provincial, city, and church leaders. An open
and reception that followed the evening service was
ated in by over 200 people. Organized on April 24,
with a baptized membership of 97 and a confirmed
rship of 55, this Home Mission congregation now
s 191 baptized and 101 confirmed. Loan sponsorship
congregation was provided by six families of the
lutheran parish, Sinai, South Dakota. These families
d Evensons, Arnt Hopes, and Osborn Stimes of
and Peter Petersons, Albert Negstads, and Iver
ns of Arlington) provided \$65,000 by mortgaging
rms.



ANNOUNCEMENTS

For Sale: Two-manual Wangerin pipe organ, including blower and electric motor—instant action. Excellent condition; suitable for a congregation of 400. Price reasonable. Walther Memorial Lutheran Church, 4040 W. Fond du Lac Ave., Milwaukee 16, Wis. Tel. Hi. 5-3649.

Augustana Academy, Canton, S. Dak., will observe Homecoming on Nov. 2-4.

St. Paul Circuit WMF Convention and Workshop, Oct. 29 at Lakeview Lutheran Church, Highway 61 and County Road C. Speakers: Chaplain Elmer Laursen, the Rev. Walter Olson, and Miss Victoria Ronning.

Wanted: Norwegian Frydtoner, first volume. State price. Mrs. Ingvald Berge, Box 627, Bottineau, N. Dak.

Wanted: 25-50 used Concordia Hymnals. Write the Rev. Paul F. Andersen, Gilbert, Iowa.

CHANGE OF ADDRESS OF PASTORS

L. L. Helstedt, Clam Falls, Wis., 10-15-56
H. F. Huseh, 1109 Cottage Lane, Billings, Mont., 9-29-56
Vernon L. Keszler, R. R., Hager City, Wis., 10-15-56
Hjalmar Madland, 239 N. 11th St., Fort Dodge, Iowa, 9-18-56
Ray Melheim, Dilworth, Minn., 10-10-56
Marshall D. Moen, 2431 W. 3rd St., Duluth, Minn., 10-10-56
B. B. Nielsen, Box 476, Jamestown, N. Dak., 9-27-56
H. H. Running, 1118 N. Meade, Colorado Springs, Colo., 10-21-56

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

40 acre farm, 26 acres under cultivation. Located in Winneshiek Co., Iowa. Has good buildings with electricity. 2 miles to a Lutheran church. 484-1A
160 acre, partly improved farm; 7 room house, full basement with furnace; all hardwood floors. Barn, hay shed, granary, milk house, etc.; located on good gravel road, in no. Minn. 484-2A
120 acre farm, with complete line of farm machinery; half of corn, hay, and dairy cattle.

Immediate possession. Near two ELC churches. Located in northeastern Ill. 484-3A
320 acre dairy farm. Lutheran family wanted. Located in Cass Co., Minn. Ample buildings. Clay loam soil. Silo; good water. Will sell on contract. 484-4A
312 acre farm in Sargent Co., N. Dak. Good buildings; large barn; 7 room house; chicken house, and granary. ¼ mile from tarvia highway. 3 miles to town with Lutheran church and good schools. Farm has electricity and telephone. 484-5A

Businesses

Clothing and hardware business in a farming and small industrial community in northwestern N. Dak. 484-6C
John Deere Implement Agency for sale or trade, in southeastern S. Dak. Inventory, shop and office equipment. 484-7C
Cafe, with fixtures; 6 room apartment on second floor. Located in busy town of 900, in southwestern Minn. Predominantly Lutheran community. ELC church and modern hospital with good doctors, in town. Reasonable price and terms. 484-8C

WANTED TO RENT

Farm desired in eastern Mont. or western N. Dak. Will furnish machinery. Would like to take over about in Oct. 484-9A

POSITION WANTED

Christian widow, middle-aged, experienced practical nurse, will go to Arizona for winter to assist in care of semi-invalid or older person. 484-10D
Qualified primary teacher desires position in a school either in Minn. or S. Dak. Prefer second or third grade. Two years experience in second grade. 484-11D
2 year college graduate wishes position in Minn. elementary schools or working with retarded children; or any other work similar in nature. 484-12D
Man wishes to operate a bulk oil station for a major oil company with option to buy. Has had experience along this line. Prefers a Lutheran community in one of the western states. 484-13E
Man desires experimental and design work in factory. Resume and references of work furnished. 484-14E

HELP WANTED

Wanted—a middle aged woman free to go to San Antonio, Tex. to be for elderly lady, who is paralyzed side. Please give age, experience, an salary. 484-15A

Wanted—Lutheran housekeeper for person. Close to town and Lutheran Good home. Middle-aged person preferred. Goodhue County, Minnesota. 484-16A

Immediate opening for a secretary Lutheran church in a southern Minn. Near Minneapolis. 484-17A

Woman wanted as housekeeper for man in modern N. Dak. home. 484-18A

Two openings for ladies on the Lutheran Welfare Home in eastern one to serve in the Aged Department the other to be assistant housemother children. Pleasant working condition good salary. Social security and paid vacation. 484-19A

Refined, active widow who lives in town in Grand Forks Co., N. Dak., to share her home with lady companion can drive her car to church and for shopping and socially. Good roads and fine country. 484-20A

Wanted—a housemother for child cstitution, to take care of boys age 5 High school graduate, age 30 to 55. Experience desirable but not required if applicant has good understanding of children able to control children in groups. Will receive salary plus room and board, and all privileges. 484-21A

Wanted—trained nurse for a man recuperating from a stroke; in a central town; three Lutheran churches. The urgent. 484-22A

Caretaker wanted in a church home aged in northwestern Minn. town. New building; no license required. 484-23A

Wanted immediately—an experienced ministrator of middle age, preferably a retired nurse, for a Home for unmarried mothers. Strong spiritual emphasis. Department for retarded children up to 18 years. Located in northern Minnesota. 484-24A

PASTORS — SAVE TIME, MONEY, AND DIFFICULTY!

MINISTER'S FEDERAL INCOME TAX GUIDE

1957 Edition

This book is designed to make the filing of the minister's tax return as simple and as speedy as possible—while at the same time insuring accuracy and significant savings. Written in simple and straightforward language, it shows how to apply the many special but complex provisions favorable to you as a minister.

\$2.50
Code 31-

Augsburg Publishing House, Minneapolis 15, Minn.

Loving Remembrance

Memorial Wreaths—ELC

from September 10 through 14, 1956

Mrs. Theo., Red Wing, Minn., \$14.50
 Kristine, San Francisco, Calif., \$5.
 Melvin, West Union, Minn., \$2.
 Mrs. C. Hastings, No. Dak., \$10.
 John, Tyler, Minn., \$5.
 Mrs. E. K. Berthold, No. Dak., \$5.
 S. K., Adams, No. Dak., \$1.
 Arthur, Frankfort, Michigan, \$10.
 Edolph, Kasson, Minn., \$3.
 Henry, Gary, Minn., \$13.50
 Mrs. Anna, Starbuck, Minn., \$172.
 Andrew, Hastings, No. Dak., \$5.
 Mrs. Clarence, Barron, Wis., \$12.
 John, Pierpont, So. Dak., \$5.
 Mrs. Hannah, Blue Earth, Minn., \$19.
 Olga, Lanesboro, Minn., \$10.
 Alec, Mapleton, Minn., \$5.
 Christie, Nome, No. Dak., \$8.
 Ward, Olaf, Gary, Minn., \$1.
 Mrs. A. C., Hawley, Minn., \$5.
 Mrs. Carl, Windom, Minn., \$5.
 Doyle, Windom, Minn., \$5.
 Mrs. S. G., Hawley, Minn., \$20.
 Mrs. Mons, Glendive, Mont., \$2.
 Dava, Mapleton, Minn., \$5.
 Mrs. Anna, Sedan, Minn., \$62.50
 Nels Ludwig, Kenyon, Minn., \$36.
 Christ, Lanesboro, Minn., \$10.
 Carl E., Minneapolis, Minn., \$74.25
 L. E., Cannon Falls, Minn., \$26.
 Ragnar, Edinburg, No. Dak., \$1.
 Mrs. Sophia, Alamo, No. Dak., \$24.
 to, Mankato, Minn., \$2.
 Arthur, Lanesboro, Minn., \$10.
 Mrs. Else, Moorhead, Minn., \$10.
 Mrs. Lena, Sarona, Wis., \$12.
 Ida, Dawson, Minn., \$12.
 Hart, Gatzke, Minn., \$1.
 Christ, Larimore, No. Dak., \$5.
 Seph, Sioux City, Iowa, \$5.
 Mrs. Margaref, Red Wing, Minn., \$1.
 Mrs. Blue Earth, Minn., \$2.50
 Edolph, Sioux Rapids, Iowa, \$2.50
 Mrs. Cecelia, Ray, No. Dak., \$5.
 Tom, Elbow Lake, Minn., \$5.
 Mrs. Nels C., Kenneth, Minn., \$19.
 Mrs. Emma, Viroqua, Wis., \$86.
 Mrs. Mina, Rushford, Minn., \$53.
 Ole, Elmore, Minn., \$35.
 Sigwart, Sedan, Minn., \$84.
 Anton, Osakis, Minn., \$11.
 Mrs. Abraham, Estherville, Iowa, \$5.
 Mrs. Andrew, Austin, Minn., \$1.
 Mrs. Lena, Rochester, Minn., \$6.
 John, Crosby, No. Dak., \$3.
 Mrs. Vernon, Mankato, Minn., \$2.
 Andrew, DeKalb, Ill., \$2.
 Paul, Thor, Iowa, \$18.
 Millard, Clarkfield, Minn., \$1.
 Larry, Humboldt, Iowa, \$15.
 Mrs. Iver, Vining, Minn., \$5.
 Ruth-Marie Grace, Molalla, Oregon, \$6.

Omission of May 31, 1956

Clarence, Waseca, Minn., \$5.

September 17 through 21, 1956

O. B., Forest City, Iowa, \$5.
 Spencer, Sacred Heart, Minn., \$17.
 on, Rueben S., Sisseton, So. Dak., \$2.
 L., Hendrum, Minn., \$5.
 Ole, St. James, Minn., \$33.
 Victor, Culver, Minn., \$2.
 on, Mrs. K. P., Ruthven, Minn., \$11.
 s. Ole, Sacred Heart, Minn., \$16.
 Anton, Coon Valley, Wis., \$6.
 C. T., Pelican Rapids, Minn., \$3.
 Mrs. Carl, Zumbrota, Minn., \$2.
 Mrs. Andrew, Astoria, So. Dak., \$11.
 Martin, Fosston, Minn., \$2.
 orvald, Volga, So. Dak., \$35.
 s. Harlan, Leland, Iowa, \$2.
 Mrs. Martin, Appleton, Minn., \$65.50
 Melvin, Davenport, No. Dak., \$4.
 Bennie, Arkdale, Wis., \$10.
 Mrs. Mary, Ulen, Minn., \$3.
 on, Levi, Peever, So. Dak., \$1.
 John, Volga, So. Dak., \$22.
 Mr. and Mrs. Ole, Madelia, Minn., \$23.
 Mrs. Nels, St. Olaf, Iowa, \$65.
 James, Sacred Heart, Minn., \$10.

Gravdal, Ole, Sisseton, So. Dak., \$20.
 Grinden, John E., Lisbon, No. Dak., \$10.
 Heath, Mrs. Belle, Volga, So. Dak., \$7.50
 Hegg, Jacob, Aberdeen, Wash., \$15.
 Herbranson, Henry, St. Olaf, Iowa, \$141.
 Herbranson, Henry, St. Olaf, Iowa, \$44.
 Holt, Einar, Rugby, No. Dak., \$2.50
 Hooverson, Peter, Readstown, Wis., \$11.
 Hove, Mrs. Mina, Dell Rapids, So. Dak., \$2.
 Howe, Mrs. Erskine, Minn., \$14.50
 Huismann, Mrs. Grace, Williams, Iowa, \$75.75
 Hunstad, Mrs. Peder, Aberdeen, So. Dak., \$1.
 Ives, Fillmore, Ruthton, Minn., \$7.
 Johnson, Mrs. Albert, Lake Park, Minn., \$10.
 Johnson, Carl A., Waukon, Iowa, \$5.
 Johnson, Deloris, Enderlin, No. Dak., \$30.
 Johnson, Mrs. Jacob, Milaca, Minn., \$10.
 Johnson, Selius, Lisbon, No. Dak., \$2.
 Julson, Juel, Spring Valley, Wis., \$10.
 Kiefer, Julie Ann, Pierre, So. Dak., \$3.
 Klengson, Charles, Buckingham, Ill., \$2.
 Larson, Caroline, Colman, So. Dak., \$12.
 Larson, Cora, Montfort, Wis., \$2.
 Lien, Mrs. Anna, Amboy, Minn., \$3.
 Lundeen, George, Rugby, No. Dak., \$4.50
 Matsen, Oscar, Bricelyn, Minn., \$77.
 Michelson, Oscar, Sacred Heart, Minn., \$13.
 Moen, Mrs. Clarence, Boyd, Minn., \$5.

Monson, Mrs. Carl, Benson, Minn., \$43.
 Nelson, Nels O., Hancock, Minn., \$53.
 Nelsen, Mrs. Vere, Milltown, Wis., \$5.
 Norman, Ruth, Pine River, Minn., \$5.
 Olson, Carl T., Fertile, Minn., \$9.
 Olson, Mrs. Caroline, Ellendale, Minn., \$5.
 Osmundson, Oliver, Sacred Heart, Minn., \$14.
 Ringdahl, Henry, McVillie, No. Dak., \$5.
 Rossbach, James, St. James, Minn., \$27.
 Rue, Hans, Woonsocket, So. Dak., \$2.
 Setzer, Mrs. Fred, Ladysmith, Wis., \$5.
 Sigrud, Mrs. Art, Colman, So. Dak., \$1.
 Slette, Mrs. Jalmer, Cashton, Wis., \$1.
 Stromme, Palmer, Cooperstown, No. Dak., \$2.
 Swebakken, B. O., Waukon, Iowa, \$5.
 Swenson, Henry, Kindred, No. Dak., \$60.
 Sylte, Rangvold, Baudette, Minn., \$56.
 Thompson, Jerry, Chaseburg, Wis., \$27.
 Thoreson, Mrs. Ella, St. Olaf, Iowa, \$21.50
 Thorson, Hans B., Finley, No. Dak., \$10.
 Tofsrud, Ted, Churchs Ferry, No. Dak., \$16.
 Tyson, Lee, Voltaire, No. Dak., \$7.50
 Von Fischer, Mrs. William, Walnut Grove, Minn., \$6.
 Wenum, Mrs. Lena, Spring Valley, Wis., \$1.
 Westby, Harold, Aberdeen, So. Dak., \$67.50
 Widman, Baby, Claire City, So. Dak., \$5.
 Worken, Bernard, Sacred Heart, Minn., \$17.

Norwegian

CHRISTMAS CARDS

Colorful Christmas cards, many of them imported from Norway, with Christmas greetings in the Norwegian language. Please order by number.

N82—8c

N81—8c

N121—12c

N122—12c



N51—5c

N74—10c

N72—10c

N73—10c



N94—5c

N91—5c

N501—5c

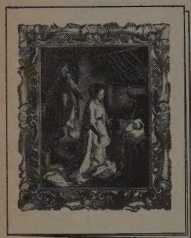
N601—5c

N603—5c

N504—5c

Augsburg Publishing House, Minneapolis 15, Minn.

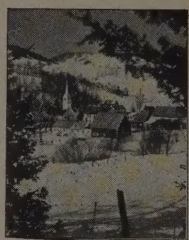
RELIGIOUS CHRISTMAS CARDS



No. 601



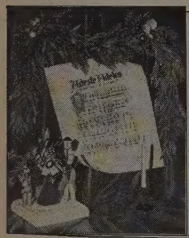
No. 602



No. 603

The Augsburg French-Fold Line

Scripture-Text Cards in Beautiful Full Color



No. 604

Cards are boxed flat to facilitate imprinting.

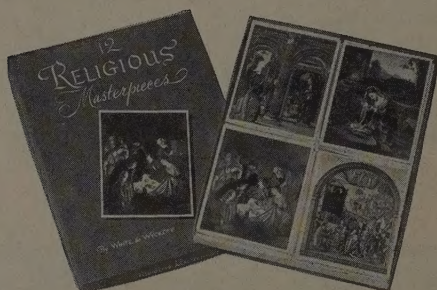
No. 601—"The Nativity" by Federigo Barocci is reproduced in an ornate gold frame.

No. 602—A reproduction of a manger scene against the deep blue of a Christmas night.

No. 603—A kodachrome of a New England winter scene in all its fresh crispness.

No. 604—A kodachrome of an original setting featuring a Christmas caroling theme.

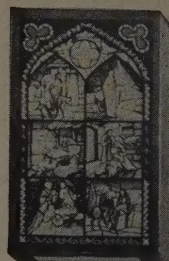
50c a dozen \$3.50 a hundred



Religious Masterpieces

No. X52—This beautiful, unusual box of Christmas cards features full-color reproductions of the Masters—Antonio Corregio, Gherardo della Notte, Francesco Cassa, Mernardino Luini. There are 12 cards in all, 3 each of the 4 designs. French-fold style. Without Scripture texts.

\$1.00



Joyous Tidings

No. NW56—A "long style" with designs emphasizing the religious picture of Christmas, featuring colorful and interestingly varied. 3 3/4 x 6 5/8. Scripture texts.



FALL FESTIVAL NAPKIN

"Thank Thee for Thy Bounty"

Brighten the table with this gay yellow napkin. Use it at home or at Fall dinners in the church. Its appropriate expression of the thankful heart will add much to the thanksgiving spirit of the gathering.

The napkin is yellow with scalloped edges and a yellow-gold and brown design. 100 to a package, wrapped in cellophane.

100-napkin pack, \$1.00